

*Asiatische Studien*  
*Études Asiatiques*  
*LXIV · 2 · 2010*

*Zeitschrift der Schweizerischen Asien-gesellschaft*  
*Revue de la Société Suisse – Asie*



Peter Lang

Bern · Berlin · Bruxelles · Frankfurt am Main · New York · Oxford · Wien

ISSN 0004-4717

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Printed in Switzerland

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preußischen König sondern schließlich auch nach Wien. Kaiser Karl VI. unterstützte in seiner Antwort die Position Hamburgs (S. 54 f.).

Um am einträglichen Asienhandel zu partizipieren, hatten Hamburger Kaufleute in die Kompanie von Ostende investiert. Im Abschnitt über die Ostender Kompanie (S. 17–49) zeigt Eberstein die schon für das 18. Jahrhundert typische enge Verflechtung zwischen überseeischen Handelsinteressen und machtpolitischen Konstellationen. Die vor allem von englischer und niederländischer Seite erzwungene und im Wiener Vertrag vom 16. März 1731 festgeschriebene Auflösung dieser Kompanie von Ostende bedeutete keineswegs das Ende des Hamburger Asienhandels. Schon 1728 waren in Altona Versuche unternommen worden, den dänischen Asienhandel neu zu beleben. Durch britischen, niederländischen und französischen Druck unterblieb jedoch zunächst die geplante “Erneuerung der Dänischen Ostindischen Handelskompanie” (S. 66). Erst 1732, im Jahr nach dem Ende der Ostender Kompanie, unterzeichnete der dänische König die Charter für eine Dänische Asiatische Kompanie. “Hamburger Kapital und die internationalen Handelsbeziehungen der Hansestadt” (S. 68), darunter Anleihen und Kredite, lieferten die Grundlage für zahlreiche China-Fahrten von Schiffen dieser dänischen Kompanie. Neuerliche Fahrten zwischen Hamburg und China folgten erst Ende des 18. Jahrhunderts. Das Ende der Kontinentalsperre (1814) ermöglichte schließlich in der ersten Hälfte des 19. Jahrhunderts die Intensivierung der direkten Handelsbeziehungen zwischen Hamburg und China.

Am Beispiel der Anfänge des Hamburger Chinahandels macht Bernd Eberstein den internationalen Charakter und die komplexen Hintergründe und Interessen deutlich, die im 18. Jahrhundert die wirtschaftlichen Kontakte der europäischen Länder mit Asien prägten. Zahlreiche Abbildungen unterstreichen die Vielfalt der für diese Studie herangezogenen europäischen und chinesischen Quellen.

Georg Lehner

LEWIS, Mark Edward: *The Construction of Space in Early China*, Albany: State University of New York Press, 2006, 498 pp. ISBN-10:0-7914-6607-8.

After *Sanctioned Violence in Early China* and *Writing and Authority in Early China*, Mark Edward Lewis here presents us with a third volume on ancient

Chinese culture. This book summarizes much of what has been written in secondary literature on the topic of different aspects of space and their treatment in early Chinese sources, both transmitted and excavated ones. The arrangement of the book slightly imitates the famous introductory passus of the Daxue chapter from the *Liji*. Lewis starts with the human body, continues with the “household” and then with “cities and capitals” before he moves on to “regions and customs” and finally to the “world and the cosmos”.

The first chapter is divided into three parts namely the “Discovery of the Body in the Fourth Century A.D.”, “The Composite Body” and “Interfaces of the Body”. Because the same phonetic element occurs in *li* (禮) and *ti* (體), Lewis in his first part tries to relate the body to ritual but then moves on to the topic of self-cultivation in several Zhanguo texts, especially the “Yang Zhu” chapters and the “Neiye” in the *Guanzi*. Throughout the text, Lewis states that ritual is a predominant aspect in discussions of the body. In his second part Lewis deals with different members and organs of the body as well as with *qi* (氣) and with the soul. Finally he discusses medical texts. Although this is a most useful overview of many different ideas on the human body, I think that it would have been fruitful to add a discussion of the difference between *shen* (身) and *ti*. Lewis does sometimes add “self” after translating *shen* as “body”, but he does not deal with *ti* which usually means “member” and sometimes also “structure” in early Chinese but only very rarely “body”. I am sceptical therefore about translations such as “bodiless ritual” for *wu ti zhi li* (無體之禮, p. 14). What is probably meant in this passage from the “Kongzi xianju” chapter of the *Liji* is not a “bodiless ritual” but a “ritual without structuring elements”. It is, of course, also precarious to translate *li* as “ritual”. In many instances “proper behaviour” would be much better. A sentence such as “ritual is the embodiment of life and death, survival or perishing” would probably better be rendered as “ceremonial behaviour is the structuring element for life and death and for survival and decline”.

In his second chapter Lewis begins with a crucial contradiction: That the household is built around the conjugal couple. He promises to deal with the “authority of women”, a “scandalous fact” to traditional authors that had to stand up against the hidden reality of female power. In the middle of this chapter Lewis adds the paradox that the Chinese centre of power was always called “forbidden” but that women lived in it. But is that really so paradox? Or does it not mean that women simply were not perceived as a real danger? Several terms for the household are dealt with, and the size of extended households as the seat of wealth discussed. Extremely valuable is the paragraph on the terms *zu*

(族) and *zong* (宗) and the discussion of the importance of this topic for legal matters. It was, indeed, relevant whether a *zu* constituted a horizontal or a vertical line when it came to lawsuits: Did the classics prescribe that just one line starting with a grandfather and ending with a grandchild should be extinguished or did they include members of the families of marital partners? On household organization Lewis heavily draws on the *Yanshi jiaxun* before he moves on to the household and the tomb, a paragraph in which he addresses the question why the dead were always perceived as a threat in China. He finally deals with ancestral temples and with ordinary burials.

Chapter three starts with the size and the number of states in the time of the Shang and Zhou. Lewis describes the historical development of cities, their inner structure, social composition and armies. He also deals with the question of public space, for example when he writes about appeals of rulers to the population for important decisions. It is a pity that in this interesting section Lewis only rarely refers to primary sources but rather to works of secondary literature that the reader will not always have at hand when reading this book. Moreover, at some places, the system becomes self-referential because Lewis in this section often just quotes from his own works. After having in vain looked up three or four endnotes, I somewhat frustrated gave up – and once again I noted what a bad invention the endnote actually is. Why does it become more and more difficult to publish books with proper footnotes? Lewis asks the important question why the classical age of cities lasted only three hundred years and left no traces (p. 151). At this point, one wonders whether Lewis actually thinks that public debates such as those that took place in the schools of the state of Zheng (p. 146) should be dated to the time when they are said to have taken place according to the *Zuozhuan*. Is it really certain that these discussions were not recorded under the Han? After these paragraphs Lewis directs the focus of his attention to “towers”, an invention that he relates to the search for spirits and later to the aspect of the invisibility of the ruler. He turns to markets, a space where different social groups could mingle and where all kind of illicit activities took place. Finally, he speaks of the Han capitals, taking several pieces of *fu*-poetry as his basis.

The fourth chapter first takes the term *su* (俗) “custom” as its starting point. Lewis defines it as a word that usually was used with a negative undertone. He explains this fact by saying that *su* was something regional and that the central state used its power in order to fight local influences, sometimes ridiculing *su* as provincial. Here I wondered whether this definition of *su* is not too neat: Is it really possible to say that this word always referred to regional

customs? After the discussions of *su*, we find paragraphs on local charity and on the local cult as a final form of local association (p. 228). Again Lewis at length quotes from rhapsodies of the Han.

The final chapter starts with conventional accounts of the well-field system, of the ideas of Zou Yan and of several systems of the Hall of Light (明堂, Mingtang). It also contains a discussion of the TLV mirrors that Lewis relates to the Mingtang, and of the Liubo game which he sees as a depiction of the cosmos. Finally he quotes from the *Shanhai jing* and deals with the travels of the emperors of the Han.

There is only a very brief “Conclusion” which, however, does not really add anything to what has been said in the book before. The same may be said about the short conclusions which end the individual chapters. They should have better been termed brief “summaries”, not conclusions. Moreover, there does not seem to be an overarching idea that keeps the individual chapters together. Nevertheless, all in all this is an interesting summary of many different aspects of spatial organization in early China. It does contain insights by the author that are of great interest not just to an interested general public but also to Lewis’ sinological colleagues, the debt to whom he acknowledges on the first page of this book.

Hans van Ess

MYLIUS, Klaus: *Wörterbuch Deutsch – Pāli*. Wiesbaden: Harrassowitz Verlag 2008. 251 S. (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen, hrsg. von Dieter B. Kapp, 18). ISSN 0948-2806, ISBN 978-3-447-05716-5.

Das Ziel der Erlernung einer modernen Fremdsprache wird in der Regel darin bestehen, diese passiv und aktiv zu beherrschen. Ein wesentlicher Bestandteil der jeweiligen Lehrbücher sind daher Sprachübungen, mit deren Hilfe sich der Lernende die Fähigkeit des Übersetzens sowohl von der Ziel- in die Muttersprache als auch von der eigenen in die Zielsprache aneignen soll. Nach dem gleichen Muster sind auch zahlreiche Unterrichtswerke aufgebaut, die der Vermittlung alter Sprachen wie des Latein dienen, d.h. den Übungssätzen Deutsch-Latein werden solche der umgekehrten Sprachrelation zur Seite gestellt. Ebenso